DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT MURSHIDABAD, 1891.

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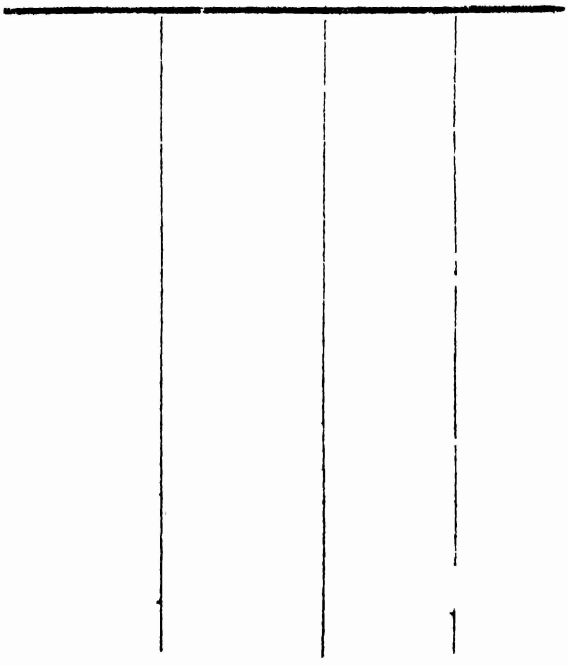

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DISTRICT CENSUS REPORT.

No. 48G., dated Berhampore, the 7th April 1892.

From—F. R. S. Collier, Esq., Collector of Murshidabad,

To—The Under-Secretary to the Government of Bengal, Financial Department.

With reference to Government of Bengal Circular No. 7T.—F. of the 3rd October 1891, I have the honour to submit herewith a report on the result of the recent census in the Murshidabad district.

REPORT ON THE CENSUS OF THE DISTRICT OF MURSHIDABAD, 1891.

Head I.—Early History, &c.

The following is taken from the "Statistical account of Bengal":—

"The district of Murshidabad naturally divides itself into two almost equal portions, which, in their geology, their agriculture, and the religion of their inhabitants, form a striking contrast to each other. The river Bhagirathi, which intersects the district nearly due north and south, marks the boundary between these two halves."

The eastern half, or Bagri, is deltaic, differing in no respect from the ordinary alluvial plains of Bengal. The western half, or Rarh, is a continuation of the sub-Vindhyan nodular limestone. The soil is reddish, mixed with oxide of iron and lime; and being high, and dependent for a successful harvest upon a steady downfall of rain between July and October, it yields only one crop a year, namely *aman*, or winter rice, and thus supports a scantier population. But this population has the advantage of being far less liable to malarious fevers of various kinds, and to some extent to cholera, than their neighbours living in the Bagri. It would seem that the majority of the immigrants into the district, with the exception of those who came to enter the service of the Nawab of Murshidabad and those who have settled for trade purposes in the towns on the banks of the Bhagirathi and other rivers, chose the Rarh in preference to the Bagri for purposes of settlement.

2. The district is bounded on the west by the Sonthal Parganas and Birbhum, south by Burdwan and the Jalangi river, and east by the Ganges, which separates it from Malda and Rajshahi. The Sonthal Parganas the Ganges also form the northern boundary of the district.

3. The district originally included Birbhum and Bishnupur, and it is after many changes that it has assumed its present jurisdiction. Its area was, in 1872, 2,578 square miles, and in 1881, and now, 2,144 square miles, the cause of the reduction being the transfer of Nalhati, Rampur Hat and Pulsa *thanas* from this district to Birbhum. Barwan was at the same time transferred from Birbhum to here. The revenue jurisdiction of the district was last determined by a notification of the 19th January 1880, published in page 58, Part I of the *Calcutta Gazette* of the 21st January 1880. These changes cannot be said to have lessened the number of races represented in the district, but they did lessen the total number of aborigines and of persons born in other districts but resident in this district, a large number of Sonthals notably being transferred from this jurisdiction.

4. Murshidabad was formed into a district in 1787, and after many changes was transferred from the Rajshahi Commissionership to that of the Presidency Division in 1875.

5. The district of Murshidabad, partly from its geographical position and partly from its history, contains a very mixed population. The presence of the Court at Murshidabad and the prospects of military service and trade, have all had their effect, whilst the highest born of the Mahomedan noblemen trace their origin from Persian ancestors.

6. Immigration or emigration in their proper sense cannot be said to exist in Murshidabad. A considerable number of temporary emigrants from up-country pass through the district in the cold weather on their way to Rangpur and Dinajpur. Those who come to settle are chiefly persons of the *syce*, *punkah* puller, and bearer classes, who come from up-country in search of service. They are few in number. Owing to the transfer of the *thanas* above-mentioned, the Nats and many of the Sonthals and Oraons have been transferred from the jurisdiction of this district, though some Oraons are still to be found in the larger towns on the Bhagirathi, where they are known as Dhangars. The Paharia Mals also exist in large numbers in the north-west of the district, forming a sort of intermediate class between the Sonthals and Hindus.

7. With the exception of the *thanas* above-mentioned, no movement of population, calling for special remark, has occurred since 1872. A certain number of Sonthals come into the district yearly, and thus their number is slowly increasing. It may also be mentioned in this connection that Berhampore has ceased to be a military station since November 1881.

8. It is worthy of note that though doubtless the fact of the Nawab's residence being at Murshidabad causes the presence there of a larger number of Muhammadans than would otherwise be the case, yet the followers of that religion are considerably outnumbered by the Hindus, both in the city and in the district.

9. One of the staple products of this district was formerly, and is still, silk; but trade in it has declined, with the result that the number of *raiyats* engaged in it has decreased. The fact is that the trade of this district as a whole has declined, and the interests of the people have become more and more agricultural. To this cause may be traced the decay of urban life that has been going on uninterruptedly for many years, transferring the people from the towns to the country. In the case of the city of Murshidabad this has been accelerated by the decreased power and grandeur of the Nawabs.

10. This decay of trade has diminished the influx of up-country traders, many of whom settled in the river marts of the district; but their number was already so small in 1872 that the changes since then are insignificant.

11. The subjoined comparative statement illustrates the distribution of population and area in the district, *thana* by *thana*, and the changes that have taken place during the last 20 years from 1872 to 1891. In explanation of this Table it may be mentioned that the *thanas* (1) Bhagwangola, (2) Bhadurihat, (3) Kalianganj, and (4) Diwansarai, which formed the Sadar subdivision in 1872, had been transferred, the first three to the Lalbagh subdivision and the fourth to Jangipur. The *thana* of Bhadurihat was changed to Sagardighi, and the *thanas* Nalhati and Rampur Hat of the Lalbagh subdivision were transferred to Birbhum district. In 1879 Kandi was formed into a new *thana* and Barwan added to that subdivision from Birbhum. It will further appear that since 1872 *thanas* Gokaran and Kalianganj, originally in the Sadar subdivision, were transferred, the first to Kandi and the second to Lalbagh.

Subdivisions.	1872.			1881.			1891.		
	Thanas.	Area in square miles.	Total population.	Thanas.	Area in square miles.	Total population.	Thanas.	Area in square miles.	Total population.
1	2	3	4	5	6	7	8	9	10
Sadar	Sujaganj	22	24,386	Sujaganj	18	8,345	Sujaganj	18	9,403
	Gorabazar	24	15,194	Gorabazar	19	12,638	Gorabazar	19	12,018
	Burwa	112	75,968	Berhampore Municipality	9	23,605	Burwa	108	68,695
	Noada	88	42,464	Burwa	108	67,912	Daulatbazar	63	33,998
	Hariharpara	99	57,704	Noada	88	47,559	Hariharpara	98	55,058
	Jalangi	198	108,826	Hariharpara	98	57,135	Noada	88	48,778
	Gowas	156	82,587	Daulatbazar	63	39,568	Gowas	157	85,622
	Daulatbazar	68	45,779	Gowas	157	78,423	Jalangi	192	112,831
	Bhagwangola	117	61,175	Jalangi	192	108,508	Berhampore Municipality	9	23,515
	Diwansarai	101	49,122						
	Bhadurihat	89	25,954						
	Kalianganj	121	42,163						
	Subdivisional total	1,195	631,317	Subdivisional total	752	443,688	Subdivisional total	752	454,919
Lalbagh or City Murshidabad	Asanpur	22	18,380	Kalianganj	122	37,206	Shahanagar	16	11,194
	Manullabazar	14	17,758	Bhagwangola	111	57,238	Manullabazar	9	4,163
	Shahanagar	20	31,245	Sagardighi	86	27,859	Asanpur	12	10,127
	Nalhati	143	54,981	Shahanagar	16	9,523	Bhagwangola	111	53,590
	Rampur Hat	158	91,231	Manullabazar	9	1,979	Sagardighi	86	29,424
				Asanpur	12	11,177	Kalianganj	122	37,552
				Lalbagh Municipality	16	39,231	Lalbagh Municipality	16	35,576
	Subdivisional total	357	213,595	Subdivisional total	372	184,213	Subdivisional total	372	181,726
Jangipur	Raghunathganj	70	76,339	Diwansarai	95	55,036	Raghunathganj	70	51,014
	Mirzapur	108	36,288	Raghunathganj	70	57,269	Samshirganj	104	79,378
	Pulsa	144	52,595	Mirzapur	101	45,496	Suti	137	69,532
	Suti	114	49,642	Suti	137	66,556	Diwansarai	95	60,714
	Samshirganj	140	58,623	Samshirganj	104	69,536	Mirzapur	101	46,747
				Jangipur Municipality	1	10,187	Jangipur Municipality	1	9,794
	Subdivisional total	576	273,487	Subdivisional total	508	304,080	Subdivisional total	508	317,179
Kandi	Gokaran	107	47,117	Gokaran	89	42,446	Kandi	26	17,244
	Khargaon	145	62,892	Kandi	26	18,242	Barwan	105	63,590
	Bharatpur	198	125,218	Bharatpur	164	108,025	Khargaon	122	55,981
				Barwan	105	61,417	Bharatpur	164	109,240
				Khargaon	122	54,018	Gokaran	89	39,936
				Kandi Municipality	6	10,661	Kandi Municipality	6	11,131
	Subdivisional total	450	235,227	Subdivisional total	512	294,809	Subdivisional total	512	297,122
	District Total	2,578	1,353,626	District Total	2,144	1,226,790	District Total	2,144	1,250,946

Head II.—Movement of the Population.

12. The foregoing statement which illustrates the distribution of population and area, will also show at a glance the increase and decrease of the district population and of its different *thanas* since 1872. The district population as ascertained in the census of 1872 was 1,353,626 against 1,226,790 in 1881, or a decrease of 126,836 in 1881. The cause of this difference was the transfer of *thanas* Rampur Hat, Nalhati, and Pulsa to Birbhum.

13. The present census gives a population of 1,250,946 souls as against 1,226,790 in 1881, or an increase of 24,156 souls, being at the rate of 1·97 per cent. for those ten years.

14. There has been no growth of census towns since 1872, except one in the Sadar subdivision, viz. Jalangi. In 1872 the following were taken as towns, the first four being under the operations of the Bengal municipal law, and the last two containing a population greater than 5,000.

(1) Murshidabad. | (3) Jangipur.
(2) Kandi. | (4) Beldanga.
(5) Marhgram.

In 1881 there were five towns, viz, Murshidabad (including Baluchur and Azimganj), Berhampore (including Gorabazar), Kandi, Jangipur, and Beldanga, the last-named town of 1872 having in the meantime been transferred to the district of Birbhum.

15. For the purposes of this census five places were taken as towns, viz.—

(1) Murshidabad (including Baluchur and Azimganj).
(2) Berhampore (including Gorabazar).
(3) Jalangi.
(4) Kandi.
(5) Jangipur.

Beldanga, which was formerly a town, has disappeared from the list of towns in consequence of its population having fallen below 5,000, this being due to the fact of several *paras* and *tolas*, which were reckoned as forming part of it for the purposes of the 1881 census, having been considered, for the purposes of the present census, as separate villages, and the population enumerated accordingly. The growth of Jalangi is attributable chiefly to the settlement of newly formed *chars* in the neighbourhood of that town.

16. Places either under the operations of a municipality, or containing a population greater than 5,000, have for the present census purposes been considered as urban, and places which do not fall under the above category as rural population.

17. The only noticeable difference between these two is in their style of dress and manners and customs, the urban people being better clothed and more civilized than their rural neighbours.

18. It may be observed that urban life is decaying in the Murshidabad district. Its interests are becoming agricultural rather than manufacturing. Murshidabad City itself affords a notable instance of decay of urban life.

19. Neither immigration nor emigration in the proper sense of the term exists now-a-days in Murshidabad, except that a few Sonthals still seek homes here and there in Mirzapur *thana*, subdivision Jangipur. People from the North-Western Provinces and Bihar too sometimes seek employment under the local *samindars* or in the police force, but their number is very insignificant in comparison with the indigenous population of the district. During winter, people from eastern districts, such as Jessore, &c., come to this district for the purpose of preparing and selling molasses prepared from date-palm juice. They spend the cold weather chiefly in *thanas* Asanpur, Sagardighi, and Kalianganj or Nobogram, in the Lalbagh subdivision, there being many date-palms in those parts, and usually return home about March. The immigrants from Bihar who seek employment here are generally the poorer classes of petty agriculturists, and not the more well-to-do. Temporary emigrants from the North-Western Provinces, Chota Nagpore and Bihar are seen at certain periods of the year, and especially in the cold season, passing through this district on their way to Rangpur, and Dinajpur.

20. The largest number of permanent immigrants seem to have come from the following districts, viz.—

Nadia	7,847
Burdwan	11,752
Birbhum	4,016
Malda	3,264
Population of the district	605,665
A. Indigenous	560,822
B. Born out of district	44,843

Percentage B : A : : 7·4 : 92·6.

(Males only are shown according to instructions.)

The number, therefore, who come to Murshidabad to settle is very small in comparison with the total population of the district.

21. There are no mining centres in this district, but it may be mentioned that *kankar* or nodular limestone is common in the Rarh, where it is used for road making.

Head III—Varying Density of the Population.

22. The following statements show the population of the densest and least dense *thanas* in each subdivision and the population per square mile in each subdivision, for the three years 1872, 1881, and 1891, and it will be seen that in each subdivision there is a slight increase over the corresponding figures in 1881.

Year.	Name of subdivision.	Densest thanas.	Area.	Population.	Persons per square mile.	Least dense thanas.	Area.	Population.	Persons per square mile.	Remarks.
1	2	3	4	5	6	7	8	9	10	11
1872	Sadar ...	Sujaganj ...	22	24,386	1,108	Bhaduriahat ...	89	25,954	292	
	Lalbagh	Shahanagar ...	20	31,245	1,562	Nalhati ...	143	54,981	384	
	Kandi ...	Bharatpur ...	198	125,218	632	Khargaon ...	145	62,892	434	
	Jangipur	Raghunathganj	70	76,339	1,091	Mirzapur ...	108	36,228	336	
1881	Sadar ...	Daulatbazar ...	63	39,568	628	Sujaganj ..	18	8,345	463	
	Lalbagh	Asanpur ...	12	11,177	931	Manullabazar ...	9	1,979	220	
	Kandi ...	Kandi ...	26	18,242	701	Khargaon ...	122	54,018	443	
	Jangipur	Raghunathganj	70	57,269	818	Mirzapur ...	101	45,496	450	
1891	Sadar ...	Burwa	108	68,695	636	Sujaganj ...	18	9,403	522	
	Lalbagh	Asanpur ...	12	10,127	844	Kalianganj ...	122	37,652	309	
	Kandi ...	Bharatpur ...	164	109,240	666	Khargaon ...	122	55,981	459	
	Jangipur	Shamsirganj ...	104	79,378	763	Raghunathganj	71	60,808	856	

N.B.— Population in the eastern part of the district 689,688
Population in the western part of the district 561,258

Number of square miles	Population per square mile.
999	690·37
1,145	490·18

Subdivisions.	Area in square miles.			Population.			Population per square mile.		
	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.
1	2	3	4	5	6	7	8	9	10
Sadar ...	1,195	752	752	631,317	443,688	454,919	528	590	605
Lalbagh ...	357	372	372	213,595	184,213	181,726	598	495	489
Kandi ...	450	512	512	235,227	294,809	297,122	623	576	580
Jangipur ...	576	508	508	273,487	304,080	317,179	475	599	624
District Total	2,578	2,144	2,144	1,353,626	1,226,790	1,250,946	525	572	583

23. The Rarh people, in consequence of the dryness of their soil, are more healthy than the Bagri people, who, owing to the dampness of the alluvial soil, are subject to malarious and other fevers.

24. The prevalent diseases are cholera, fevers of various kinds, splenitis, hydrocele, and elephantiasis. The most common of these are cholera and fever. Both are commoner in the Bagri than in the Rarh. Cholera is due, in great measure, if not entirely, to the impurity of the water in the *jhils* and tanks, to the general inability of the people to protect themselves from cold in the cold weather, and to the neglect of the commonest sanitary precautions. Fever is due rather to general climatic and geological conditions. These causes being common to the whole district, it would seem they have very little effect on the density of population in any particular area, except in the case of a persistent epidemic of cholera in one spot, which may be said to be rare. This disease is, properly speaking, endemic throughout the whole district.

25. There have been no new crops or industries introduced since 1872, with the exception of the cultivation of potatoes in the Kandi subdivision. A new jute factory was

started three or four years ago in Jiaganj. It would appear to have no effect on the density of population in that area. The silk industry has declined since 1872 to a certain extent, but this decline has not affected the density of the population, so much as the occupations of the people.

26. A cholera statement is appended, showing the number of deaths from that disease during the last five years, from 1886 to 1890:—

1886	1,738	1889	4,558
1887	1,511	1890	743
1888	1,305	Average of five years,	1,971

Cholera Statement of 1891.

Months.	Sadar.	Kandi.	Lalbagh.	Jangipur.	Total.	Remarks.
1	2	3	4	5	6	7
January	28	...	13	...	41	
February	107	53	98	3	261	
March	283	113	88	47	531	
April	570	131	66	78	845	
May	125	3	22	43	193	
June	11	...	6	40	57	
July	1	4	...	8	13	
August	...	18	2	74	94	
September	16	1	1	76	94	
October	61	8	40	39	148	
November	459	169	148	170	946	
December	715	231	126	57	1,129	
Total ...	2,376	731	610	635	4,352	

Head IV.—Religion.

27. The following comparative statement will show the distribution of people according to religion and changes thereof since 1872:—

1872.				1881.				1891.				Remarks.
Hindus.	Mahomedans.	Christians.	Others.	Hindus.	Mahomedans.	Christians.	Others.	Hindus.	Mahomedans.	Christians.	Others.	
1	2	3	4	5	6	7	8	9	10	11	12	13
733,056	603,564	537	16,469	634,796	589,957	470	1,567	620,163	618,653	540	11,590	

N.B.—Decrease of Hindus in 1881 over 1872 98,260
Decrease of Hindus in 1891 over 1881 14,633
Decrease of Mahomedans in 1881 over 1872 13,607
Increase of Mahomedans in 1891 over 1881 28,696
Decrease of Christians in 1881 over 1872. 67
Increase of Christians in 1891 over 1881. 70

From this it will be seen that there has been a decrease of 98,260 Hindus, 13,670 Muhammadans, and 67 Christians since 1872. The cause of this may be ascribed to the fact of *thanas* Nalhati, Rampur Hat, and Pulsa, which were within the jurisdiction of this district, being transferred since 1872 to that of Birbhum. The present census shows a decrease of 14,336 Hindus and 228 Christians, and an increase of 28,696 Muhammadans since 1881, as will be seen from the above statement. No satisfactory explanation can be assigned for the increase of Muhammadans and the decrease of Hindus during the last ten years. It has been suggested that it may be due to the Muhammadans having, in the majority of cases, more than one wife, to the fact of widow-marriage not being permissible among Hindus, and of polygamy, though permissible, being very seldom practised by them. But the above explanation is by no means sufficient. No doubt the presence of the Nawab and of his family and dependants at Murshidabad exercises an influence on the Muhammadans of the

district, and tends to keep their numbers up. In the Rarh portion of the district the prevailing religion is Vaishnavism, which may be said to have influenced the religion of all the Hindus in this district. Its predominance is ascribed to the great reformer Chaitanya, who, on his preaching tour to Gour and Malda, passed through Murshidabad with his disciples, and converted the people. Chaitanya's cult was a form of Vishnuism. He left behind him several Vishnuite disciples and followers, who in course of time made numerous converts, and thus this particular form of religion obtained an ascendancy over all other forms of Hinduism then existing in the district; but now-a-days it has become so degraded that a new, mixed caste, calling "Vaishnava," has sprung up. This consists of persons born of men and women of different castes who live as husband and wife.

28. In consequence of the sacred river Bhagirathi passing through this district, it has been, from a very early time, a resort of a large number of pilgrims during "Dasahara Gangasnan" and "Baruni Gangasnan" in June and March.

29. Kriteswari, a holy shrine of the goddess Kali, situated in the Kalianganj *thana* of the Lalbagh subdivision, the importance of which may be traced to an early age in the Vedic period, is also visited by a number of pilgrims from the Rajshahi, Rangpur, and Dinajpur districts during the months of Baisack (April) and Pous (January). The effect of these pilgrimages is purely temporary. Doubtless the shrines, &c., give employment to a few persons, but the pilgrims come and go.

30. No proselytism is carried on here except by the Christian missionaries, whose efforts meet with very little, if any, success. Madhupur, in the Berhampore Municipality, is a village inhabited entirely by poor Native Christians, who number 50 or 60; but a conversion to Christianity is very rare.

31. There has been no abnormal increase or decrease of any particular religion or sect here since 1872. The only new sect that has grown up since then is the Theosophists. Their leaders, tenets, and aims have been of late too prominently before the public to need notice here. They number 35 or 40, are chiefly Hindus, and were included under that head in the Census Report.

32. Figures showing the number of people professing the chief religions are given below:—

Hindus	...	620,163	Muhammadans	...	618,653
Jains	...	2,257	Christians	...	540
Brahmo Somaj	...	29	Others	...	9,043

Head V.—Infirmities.

33. The subjoined statement shows the distribution of infirmities:—

Thanas and Subdivisions in Rarh and Bagri.	Insane.		Blind.		Deaf and Dumb.		Lepers.		Remarks.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10
Sadar ...	72	52	312	274	201	136	233	62	
Bhagwangola ...	1	3	16	8	10	8	6	8	
Shahanagar ...	5	4	12	11	7	4	11	5	
Manullabazar ...	1	1	6	4	2	2	1	1	
Diwansarai ...	9	5	43	31	31	20	19	9	
Suti ...	13	11	47	54	44	23	80	33	
Total ...	101	76	436	382	295	193	350	118	
	177		818		488		468		
Kandi subdivision	41	37	74	70	73	79	270	84	
Raghunathganj...	7	5	33	41	13	11	32	6	
Mirzapur ...	11	14	33	33	22	20	55	14	
Shamsirganj ...	13	18	41	51	12	...	10	...	
Kalianganj ...	3	2	23	20	22	20	45	15	
Asanpur ...	7	7	15	22	25	15	6	3	
Sagardighi ...	8	6	20	14	16	6	15	6	
Total ...	90	89	239	251	183	151	433	128	
	179		490		334		561		
Grand Total ...	356		1,308		822		1,029		

34. It is a reputed fact that insanity is more prevalent among those consuming excessive quantities of *ganja* and intoxicating liquors.

35. Beyond the above, no abnormity in the distribution of infirmities in relation to parts of the district, religions, castes, and occupations is observable, infirmities being uniformly distributed in the above respects.

36. Insanity was explained to the enumerators as complete mental aberration—mere eccentricities or erratic conduct were not to be considered sufficient to justify a person being entered as insane. Moreover, the enumerators included under this heading only those that were insane at time of enumeration, and not those who, though insane at times, were at that particular time in a lucid state. The enumerators understood these principles and acted upon them. I think that the same may be said of leprosy. It was clearly explained to them that only people afflicted with "galitha kushtha" or corrosive leprosy were to be entered as lepers, and they were given to understand that the distinctive signs of this disease, as distinguished from "dhabal" or white leprosy, were enlarged and curved joints, fingers, and toes, ulcerations, &c.

37. The popular belief amongst the Hindus is that leprosy is a divine visitation for grievous sins. It exists chiefly among the lower orders of Hindus and Muhammadans, and is more prevalent among the latter than the former.

38. It is also attributed to the use of beef and unwholesome food, such as rotten fish, or of onions and garlic in excess, aggravated by the effect of the heat, while some of the higher and more enlightened classes attribute it to an insufficient use of salt.

Head VI.—Education.

39. The following two Tables are provided for ready reference. Table I contains figures according to Census Reports; Table II according to Educational Reports:—

Table No. 1 showing Statistics of Education according to Census.

1872.				1881.				1891.			
	Pupils.				Pupils.				Pupils.		
Schools.	Males.	Females.	Total.	Schools.	Males.	Females.	Total.	Schools.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12
114	632	7	639	439	15,845	423	16,268	657	17,088	586	17,674

N.B.—Increase of 15,213 male scholars over 1872 in 1881 } Education further advanced amongst both the sexes
Ditto 436 female ditto ditto } than in 1872.
Ditto 1,243 male scholars over 1881 in 1891 } Not much advanced.
Ditto 163 female ditto ditto }

Year.	Pupils.	Literates.	Illiterates.	Total.	Percentage of literates and illiterates on the whole population.	
1881	16,268	33,782	1,176,740	1,226,790	2·7	} Advance of education 1 per cent. on the total
1891	17,674	47,521	1,185,751	1,250,946	3·7	} population of 1881.

Table No. 2 showing the Comparative Progress of Education in the Murshidabad District from 1881-82 to 1890-91, compiled from Educational Reports.

Name of Year.	Number of schools.	Number of scholars.	Caste and Creed.				Males.	Females.	Secondary Education.			Primary Education.			Special schools.	Indigenous schools.
			Hindus.	Muhammadans.	Christians.	Others.			High English.	Middle English.	Middle vernacular.	Upper primary schools.	Lower primary schools.	Girls' schools.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1881-82	439	12,747	9,297	3,399	9	37	12,252	495	7	13	35	33	276	17	...	58
1882-83	495	14,913	10,723	4,158	9	22	14,413	499	7	14	32	32	374	18	...	18
1883-84	521	16,447	11,902	4,495	24	26	15,981	466	7	15	30	30	402	23	1	13
1884-85	660	20,638	14,880	5,601	25	32	19,866	772	7	16	34	38	511	45	2	4
1885-86	701	21,471	15,256	6,138	36	41	20,656	815	7	15	31	41	547	40	4	16
1886-87	835	24,869	17,059	7,756	19	35	23,939	930	7	16	34	45	634	50	14	15
1887-88	810	24,421	16,681	7,695	8	68	23,602	819	8	15	34	39	644	43	7	20
1888-89	727	23,877	15,885	6,749	10	36	22,180	697	9	15	32	45	567	35	17	16
1889-90	647	21,365	14,955	6,302	17	91	20,667	698	10	16	28	48	505	19	12	9
1890-91	657	21,721	15,052	6,586	16	67	20,885	836	10	16	24	52	515	21	11	8

It will be seen that the figures for the number of scholars, according to these two reports, differ for both the years 1881 and 1891, the difference in the latter year being shown by the following figures, viz.—

Seventeen thousand six hundred and seventy-four according to census; and twenty-one thousand seven hundred and twenty-one according to Educational Department.

I am inclined to think that the latter figures are more correct. Table II shows clearly the increase in English and vernacular education. The area of the district being 2,144 square miles, in 1881, there was according to Table II a school in every 4·9 square miles, and in 1891 in every 3·26 square miles of area. In these ten years the number of scholars has increased by 70·5 per cent. Taking the population of the district in 1881 as 1,226,790, of whom 586,483 only are males, and calculating the number of persons of a school-going age at 50 per cent. of the total population, there were 87,972 males of a school-going age in 1881-82, and the number of boys actually attending school at the time was 12,250. There was thus 1 at school out of every 7 of a school-going age in 1881-82, and corresponding figures for 1891-92 show an average of 1 in every 4.

40. By a similar calculation for girls, it appears that there was 1 girl at school in every 194 girls of a school-going age in 1881-82, and 1 in every 155 in 1890-91.

41. The pupils attending the schools of this district are, for the most part, either Hindus or Muhammadans. There are also a few Native Christians, both aboriginals and non-aboriginals, a few Oswals (who follow the Jain religion and are shown under heading "Others" of Table II), and some non-Christian aborigines; but their number is very small and bears but an insignificant proportion to that of the Hindus and Muhammadans.

42. The total number of aboriginals returned in 1880-81 was only 2, whereas the number returned in 1890-91 was 34. There are no special schools nor any special facilities for the education of aborigines. There is in fact only one school with a fair number of students belonging to the aboriginal races. I refer to the lower primary school of Dhangarpara, in the Kandi subdivision, at which 28 boys of the Dhangar class were returned on the 31st March 1891. Three Sonthals were returned for the Jangipur subdivision in 1890-91 as reading in the Shikarpur Lower Primary School; but with the exceptions above-mentioned, the number of aborigines attending any one school is small, the total number of this class of people being insignificant and scattered over a large area. Exact information about the aborigines is necessarily meagre, because, owing to the smallness of their number, the Educational Department does not keep a detailed account of this district, nor do its Returns show the names of different aboriginal races.

43. The Hindus are far ahead of their Muhammadan brethren, as is shown by the larger number of Hindu boys returned every year. They are found in a larger percentage in higher grade than in lower grade schools. Thus, their percentage is the highest in high schools, and decreases as we approach the middle and primary schools. The reverse is the case with the Muhammadans. Their percentage is highest in the lower primary schools, and falls as we ascend, being lowest in the high schools; but in no class of schools can the Muhammadans approach the Hindus in number.

44. There are no special schools for the Muhammadans. They read in the same schools with the Hindus. Generally speaking the latter are the more advanced in all parts of the district. They pass the largest number of candidates at all public examinations, and carry off the largest number of scholarships. Yet the Muhammadans may be said to have done very well from 1881-82 to 1890-91. The proportion of Muhammadan to Hindu scholars was as 7:19 in 1881-82, but in 1890-91 it was as 7:16. This increase is not confined to any one class of schools, but is distributed through all classes, being greatest in the lower primary schools. From this it would seem that the Muhammadans are taking a keener interest in education.

45. Of the four subdivisions of this district, Kandi is the most advanced in point of education. It has the largest number of schools and scholars, and shows the best results in the public examinations. Next comes the Sadar subdivision, Jangipur is the third, and Lalbagh the least advanced.

46. The municipalities have some of the best schools within their limits. The total male population within the municipalities of this district was 38,429 according to the last census. Calculating at the usual rate of 15 per cent., there are therefore 5,764 boys of a school-going age within the municipalities, of whom 3,393 were at school in 1890-91 (exclusive of the number reading in the Berhampore College, the returns for which are not available); the number of boys at school was therefore more than half of the total number of a school-going age.

47. The total number of female students within the municipalities was 472, distributed among 12 girls' schools.

Head VII.—Language.

48. No figures for 1872 under this head are available, hence changes since that date cannot be noticed; but the figures for 1881 are available. From the subjoined Table it will be seen that Bengali is by far the commonest language in the district:—

Year.	Bengali.	Hindi and Urdu.	English.	Persian.	Others.
1	2	3	4	5	6
1881 ...	1,128,359	93,111	177	84	5,059
1891 ...	1,120,841	122,113	92	174	7,726

It will also be noticed that the Bengali-speaking people have decreased since 1881, while according to the results of the present census the Hindi, including Urdu-speaking, people have increased. This fact may be noticed along with the peculiar increase of Muhammadans under heading IV. Religion. Hindi is prevalent only in City Murshidabad, which fact is doubtless due to that city being the seat of the Nawab and his dependants. In city Murshidabad there are 15,213 Bengali-speaking people, and 14,061 Urdu and Hindi-speaking people.

49. The number of Sonthali-speaking people in 1881 was 1,438, whereas the present number is 6,558. This is due to the increased immigration of Sonthals into the district.

50. There has also been a marked decrease in the Uriya language and increase of Paharia language, as will appear from the figures given below :—

1881.		1891.	
Uriya ...	... 1,339	Uriya ...	... 296
Paharia ...	... Nil	Paharia ...	... 438

But beyond this no noteworthy changes have taken place in any language or well-marked dialect.

Head VIII.—Castes.

51. The ethnical aspects of the Murshidabad District, partly from its geographical position and partly from its early history, present a very mixed population.

52. The following is a summary of the different castes in the district, arranged as far as possible in the order of social precedence as locally recognized.

Hindus.

Superior Castes.

53. *Brahmans*, 31,541.—They are generally priests, landholders, *samindars* and Government servants, tenure-holders and occupancy *raiyats*. The majority are poor, and some of them have degraded themselves by accepting menial services under several other castes.

The Bengal Brahmans are commonly divided into three main sub-castes.

(*a*) Rarhi. | (*b*) Barendra. | (*c*) Vaidik.

The Rarhi Brahmans derive their name from the word 'Rarh,' which means the high-lying alluvial tract on the west bank of the river Bhagirathi. The current tradition is that early in the 11th century A.D. five Brahmans were sent by the Raja of Kanauj to Adisura, the then King of Bengal, as the Brahmans then settled in Bengal were too ignorant to perform the necessary Vedic rites and ceremonies.

The Barendra Brahmans claim to be descended from the five Kanaujia Brahmans imported by Adisura by their original or Hindustani wives, and their claim is supported by the fact that it is only amongst the Barendras that all the five Vedas are found to prevail; while the Rarhis, who are considered to be born of the women married in Bengal, and hence of inferior birth, belong only to one order of Vedas, viz., the Sham Veda. The Rarhis, however, in spite of the fact of their belonging only to one order of the Vedas, claim to be the descendants of the original wives. The word 'Barendra' takes its name from the tract of the country known as "Barendra" lying north of the river Pudma, between the Karatoya and Mahanunda rivers, and corresponding roughly to the districts of Pabna, Rajshahi, and Bogra.

Vaidiks.—Some differences of opinion exist concerning the origin of the Vaidik Brahmans. Many have been led to describe them as descendants of the original Brahmans of Bengal who refused to accept the reforms of Ballal Sen and took refuge in regions beyond his jurisdiction. Genealogists of rival sub-castes maintain that Ballal Sen excluded them from his scheme, on the ground that they did not come up to his standard of purity of descent. All, however, agree in honouring them for their adherence to Vedic rites, their zeal for Vedic studies, and their social independence. Besides these, there are Bhats numbering 135 in the district. Formerly they were heralds and genealogists, but have now lost their position of dignity, and are merely message-bearers and beggars. They claim to be Brahmans, but are not accorded the respect belonging to that rank.

54. *Kshatriyas.*—These formed the second caste in the traditional Hindu system, but at the present day it is believed that no pure Kshatriyas remain—at least in Bengal. Many classes still lay claim to the rank, and in support of this claim refer to the fact that they assume the sacred cord and study the Vedas, as is enjoined in the sacred books.

55. *Rajputs*, 6,695.—This caste also claims the honour of Kshatriyahood. They come from the North-West. The peculiar characteristics of a Rajput are a strong passion for field sports combined with an equal distaste for peaceful means of earning a livelihood. According to local phraseology, they are subdivided into two classes—Kenyas, who settled near Murshidabad for mercantile purposes, and the Rajputs proper, whose ancestors formerly served in the army. Many of them still cling to the belief that Government and the trade of arms are their proper business in life, and these motives lead them to regard education—and more especially the higher education—as clerkly studies and nothing else.

56. *Agarwalas and Marwaris, Oswals and Seths*—They are merely classes of up-country traders who themselves lay claim to Kshatriyahood, and are generally ranked amongst the

Rajputs. They have been settled in this district for some generations, and still devote themselves to mercantile pursuits. Some of them also hold land and are among the richest men in the district. They live in the large commercial centres on the Bhagirathi, chiefly at Jiaganj, Baluchar, Jangipur and Dhulian. The Seths are possibly the descendants of the great banking firm of Jagat Seth. There is only one recognized descendant of Jagat Seth now alive, who dwells in his ancestral residence at Murshidabad. The word "Seth" however, is merely a synonym for banker.

57. *Vaisyas*, 929.—A caste claiming to be the modern representation of the Vaisyas of classical tradition. They have relinquished many of the peculiar duties enjoined by Manu, though still wearing the sacred cord. Vaisyas are permitted to read one of the four Vedas—the Yajur Veda. There are very few in this district; tolerable Bengali scholars, but few learn English.

58. *Baidyas*, 1,232.—The name Vaidya does not occur in Manu, but the 'Ambusthas' are there said to be the offspring of a Brahman father and a Vaisya mother, and their profession to be the practice of medicine. The separation of the Vaidyas into two divisions is ascribed to the famous Vaidya King Ballal Sen, one of which wore the sacred thread, while, with the other, investiture with the thread was optional.

59. *Kayasthas*, 13,566.—The earliest reference to the Kayasthas, as a distinct caste, occurs in Yajnavulkya, who describes them as writers and village accountants. The Bengal Kayasthas are divided into four sub-castes: (1) Uttar Rarhi; (2) Dhakin Rarhi; (3) Barendra, and (4) Bangaja. The Uttar Rarhis are met with in this and the neighbouring districts; Dakhin Rarhis in Hooghly and the other southern districts; Bangajas in Dacca; and Barendras in Rajshahi and Pabna. Clerical work is believed to be the original occupation of the caste, but they have raised themselves by their intelligence, industry, and wealth to a foremost rank in Hindu society. They hold many respectable posts under Government.

Intermediate Castes.

60. { *Telis*, 18,159 / *Tilis*, 6,664. } It is doubtful whether these two names do not represent two separate castes. The Telis proper are oil pressers and oil sellers by hereditary occupation. The Tilis are traders, grain merchants, and landholders, and have by their wealth raised themselves to a high position. The family of the Kasimbazar Rajas, now represented by the Maharani Surnomoyi, belongs to the Tili caste.

61. *Tamboli* or *Tamulis*, 765.—Originally growers and sellers of *pán* or betel-leaf, but some are now traders and landed proprietors.

62. *Tantis*, 10,854.—Weavers, sometimes well-to-do, but generally their condition is not so good as it used to be in former times.

63. *Sadgop*, 36,658.—Originally a branch of the great cattle-tending caste, but the Sadgops are now ordinary cultivators, and are the most respected of agriculturists. They are very numerous in this district.

64. *Kaibarttas*, 91,900.—By far the most numerous caste in the district. The persons bearing this name are divided into two classes, the Jalia Kaibarttas and the Chasa or Halia Kaibarttas. The former, who alone in ancient times bore the name of Kaibartta, are fishermen, and usually poor, except in some favourable situations on the banks of the Ganges. The Chasa or Halia Kaibarttas form the majority of the Hindu cultivators of the soil. Like all cultivators, they are poor, but they are not despised, as the fishermen are.

65. *Aguris*, 259.—A respectable mixed class of cultivators, not badly off.

66. *Kansaris*, 305.—The Kansaris are numerous and well-to-do, and those in Berhampore are reckoned to be the most expert workmen of their class in Bengal. In the rest of the district they are few in number and poor.

67. *Sankaris*, 161.—These people are cutters of conch-shells and manufacturers of bracelets.

68. *Kamars*, 5,567.—Blacksmiths.

69. *Kumhars*, 9,087.—Potters. They are said to be divided into two sub-castes, viz. Barendra and Rarhi. Some say that the Barendra Kumhars of this district are descendants of one of the sons of Rudra Pal.

70. *Baniyas*, 15,902.—This class of people are numerous, and almost all of them are well to-do. They are subdivided principally into two classes—(1) Gandha Banik, 7,322, most of them are shopkeepers and cultivators; they are not considered amongst those who are generally despised by the public. (2) Subarna Banik, 3,269, these are dealers in gold and silver, merchants, bankers and holders of landed property. The position of this caste forms an anomaly in Hindu society. They are held by some to be an offshoot from the Sanskrit caste of Vaisyas, which ranked above all Sudras. In Bengal the Subarna-Baniks are held to be a peculiarly impure and degraded caste. According to strict theory, contact with their shadow causes contamination; but in practice the great wealth of many members of this caste has gained for them a most respectable position. Some of them have even acquired the much coveted titles of Rajas and Maharajas.

71. *Bhars*, 91.—Mimics.

72 *Napit* or barbers, 13,789.

73. *Goalas*, 35,516.—Cowherds and milkmen. The second most numerous caste in the district.

74. *Madaks* or *Maira*, and *Kuri*, 2,625.—Sweetmeat makers.

75. *Halwai*, 914.—An up-country caste of sweetmeat sellers.

76. *Kuris*.—This is another name for Madak.

77. *Kurmis*, 2,061.—An up-country caste of shopkeepers, cultivators, and domestic servants.

78. *Koiris*, 1,973.—Cultivators. An up-country caste of market gardeners, &c.

79. *Malakars*, 1,454.—A caste employed in making garlands and providing flowers, especially for the Hindu temples.

80. *Sonars*, 4,128.—Goldsmiths.

81. *Sutradhars*, 8,023.—Carpenters and cultivators. They generally make household furniture, beams, wheels, and ploughs.

82. *Chains*, 36,686.—Dealers in vegetables, cultivators, &c.

83. *Gareris*, 658.—The shepherd, goatherd, and blanket weaver caste. They come from the west.

Low Castes.

84. *Jugis*, 4,071.—They are weavers and also cultivators. People of this caste are numerous in this district.

85. *Kapalis*, 70.—Said to be weavers, and there are very few here.

86. *Dhanuks*, 5,357.—This is properly a Bihar caste, but they are numerous in this district. Practically all that is known about them is that they are a low caste of Hindus employed in personal service and agriculture.

87. *Kahars*, 2,514.—Bearer or a palki-bearing caste, many of whose members are employed as domestic servants.

88. *Sunris*, 10,724.—A large and widely diffused caste, whose original profession is believed to be the manufacture and sale of spirituous liquors. A Sunri is said to be a very degraded individual, indulging freely in intoxicating liquors.

89. *Mals*, 13,637.—Many persons of this caste are employed as *chaukidars* or village watchmen. Some are snake-charmers, wrestlers, &c. Hunting appears to be the original occupation of Mal Paharias.

90. *Binds*, 818.—Boatmen, fishermen, &c. They are also employed in earthwork, hunting, and manufacturing saltpetre.

91. *Chasa Dhobas*, 6,326.—A cultivating and trading caste, some of whom are occupancy or non-occupancy *raiyats*, and some have risen to the position of tenure-holders. They pretend to rank above the Dhoba (washermen), who are certainly much inferior to them in every respect.

92. *Pods*, 13,065.—The social status of Pods is decidedly low. They will eat, drink, and smoke with the fishing sub-castes of Bagdis, and these are ordinarily deemed to be nearly their equals in rank. The great majority of the caste are engaged in agriculture, as tenure-holders and occupancy or non-occupancy *raiyats*. A few have risen to be *samindars*. Many Pods have taken to trade, and goldsmiths, blacksmiths, carpenters, thatchers, &c., are also found among them.

93. *Bagdis*, 39,651.—A cultivating, fishing, and menial caste, who appear to be closely akin to the tribes whom we may call aboriginal. Bagdis are divided into four sub-castes: Tentulias, Dulias, Kusmetias, and Matias. All sub-castes except the Tentulias admit into their circle members of any caste higher than themselves in social standing. Their social rank is very low. Some Bagdis eat beef and pork and are greatly addicted to drink.

94. *Kochh*, 162.—Now the great majority of the Kochh inhabitants of Northern Bengal invariably describe themselves as "Rajbansis." They claim their descent from Raja Dasaratha, father of Rama, a Kshatriya by caste. Although there is no historical foundation for the claim of the Rajbansis to be Kshatriyas, it is a singular fact that the title "Rajbansi" serves much the same purpose for the lower strata of the Hindu population of Northern Bengal as the title "Rajput" does for the landholding classes of dubious origin all over India. In spite of their pretensions to be Kshatriyas, the social status of the Rajbansis is extremely low, and no well-known caste will take cooked food from their hands. The caste as a whole may be described as agricultural, though many make their living as fishermen, carpenters, &c.

95. *Nama Sudras*, *Chandals*, 24,319.—The Chandals of Bengal invariably call themselves Nama Sudra. The derivation of this name appears to be from the Sanskrit *Namas* (adoration). This interpretation is understood to be, that the Chandal is bound to do obeisance even to a Sudra. Manu brands them as "the lowest of mankind" sprung from the illicit intercourse of a Sudra man with a Brahman woman, whose touch defiles the pure and who have no ancestral rites.

At the present day the term Chandal is throughout India used only in abuse, and is not acknowledged by any race or caste as its peculiar designation.

96. *Doms*, 6,800; *Domra*.—Sometimes called Chandal by outsiders, a menial caste of Bengal. The Dom community is a large one, and the degraded position forced upon them by reason of the functions which some of them perform is, on the whole, acquiesced in by the entire caste, most of whom however follow the occupation of making baskets and mats. Taking food as the test of social status, the Doms eat beef, &c., and the flesh of animals which have died a natural death.

97. *Chamars*, 14,741; *Muchis* 19,957.—Muchi, the leather-dressing and cobbler caste by origin, doubtless a branch of the Chamars, though its members now repudiate that name and

claim to be a distinct caste of somewhat higher social position. It is said that the industry of tanning is lower than that of cobbling, and hence the caste of Chamar ranks decidedly below that of Muchi. The ordinary Hindu does not consider the touch of a Muchi so impure as that of a Chamar.

98. *Dhobas*, 4,558. Washermen.—In point of social standing Dhobas hold the lowest place among the Hindu public. A Dhoba or a washerman has always been associated with the indigenous ass, which carries the soiled clothes down to the bank of the river or tank and takes them back clean to the house. The necessity of Hindu society gave rise to a very steady demand for the services of a washerman, and for this reason only a small portion of the caste have abandoned their distinctive occupation.

99. *Dusadhs*, 2,721.—A degraded low caste, who are largely employed as village watchmen, &c.

100. *Musahars*, 1,594.—A low caste people, who earn their livelihood by daily labour, carrying loads, &c.

101. *Sonthals*, 4,879.—They come from the Sonthal Parganas. A hill tribe who earn their livelihood by daily labour, &c.

102. *Kols*, 6; *Oraons*, 86.—These people come from the Chota Nagpur districts and earn money by daily labour.

Musalmans.

103. *Mughuls*, 912; *Pathans*, 10,404; *Sayyids*, 7,383; *Shaikhs*, 568,048.—They are most numerous in the east of the district, and in the flat alluvial tract between the Bhagirathi, the Ganges, and the Jalangi they outnumber the Hindus. Most of these belong to the low class Muhammadans and are cultivators of the soil. In the western part of the district, in *pargana* Fatehshingha, historically known as Sarkur Sherifabad, there are many old and respectable Muhammadan families, whose forefathers originally came from Persia and Arabia with different Muhammadan conquerors. They are all Shaikhs and Sayyids of the Sunni sect. It is also noteworthy that, in the city of Murshidabad itself and in the immediate suburbs, the Hindus greatly predominate. No new Muhammadan sects are at present springing up in the district. The family of the present Nawab Bahadur of Murshidabad originally came from Persia, and claim to be descended from Sayyids, or the posterity of the prophet. The great majority of the Muhammadan population are not Shiahs, but Sunnis of the Hanifi sect. Many of the poor husbandmen are Ferazis, but fanaticism is hardly known amongst them. Pathans are reckoned separately among the Muhammadan natives of India. In the same category also are ranked Mughuls, the reason being that most of them migrated from other countries, such as Afghanistan, Baluchistan, Bokhara, and other places. But there are Pathans among the cultivating classes also. These, of course, cannot be counted among the immigrants. They are natives of the soil and distantly connected with the original race.

Head IX.—Occupations.

104. The following is a classification of occupations by caste, as suggested for the purpose of this report.

105. *A.—Agricultural groups subdivided according to their agricultural status.*

(1) Sadgops.
(2) Kaibarttas (Halia).
(3) Aguris.
(4) Kurmis.
(5) Dhanuks.
(6) Chasa Dhobas.
(7) Koohh (Rajbansis).
(8) Pods.
(9) Bagdis.
(10) Chandals (Nama Sudras).

As regards these castes it may be said that agriculture is their characteristic pursuit, and the majority of them are occupancy or non-occupancy *raiyats*. Some hold tenures, and few have risen to a fairly good position. Almost all the castes of this group invariably cultivate fields of paddy and different kinds of *rabi* crops. Rajbansis, Pods, Bagdis, and Chandals, however, are cultivating *raiyats*, with or without occupancy rights; some are landless day labourers paid in cash or kind; and others hold their fields as *adhiars*, paying half the produce to their immediate landlord. The women of their family generally assist their husbands in weeding, and afterwards gathering, threshing, and bringing home the harvest from their fields.

106. *B.—Professional.*

(1) Brahmans ... Priests.
(2) Vaidyas ... Physicians
(3) Kayasthas ... Literate class.
(4) Kumhars ... Potter.
(5) Napits ... Barbers.
(6) Malakars ... Make garlands and provide flowers.
(7) Sutradhars ... Carpenters.
(8) Dhobas ... Washermen.

All these castes follow their respective professions. Kayasthas as a literate class were formerly looked upon as the only caste who used to manage the affairs of the country in the capacity of Diwan, &c., to the ruling power. No other castes were allowed to follow this profession, but nowadays Brahmans, Vaidyas, and several other castes are being employed,

and holding many posts under Government and private persons. There are no other special occupations of Brahman, Vaidya, and Kayastha women except the following: Brahman women, who are generally poor, prepare the fibre from country cotton (*karpas*) and spin it, thereby making *paita*, the sacred thread worn by Brahmans. The wives of Kumhars assist their husbands fashioning the globular part of the vessels, while the men make the necks and rims. Napit, Malakar, and Dhoba women all, as a rule, carry on their respective professions themselves, sometimes quite independent of the male members of their family. The wives of Sutradhars or carpenters are hardly seen to assist their husbands in carrying on their profession.

107. *C.—Commercial.*

(1) Agarwalas	... Merchants.	(5) Tilis	... Traders and grain-merchants.
(2) Marwaris	... Bankers.		
(3) Oswals	... Money-lenders, &c.	(6) Telis	... Oil pressers.
(4) Baniyas	... A class who trade in money.	(7) Sunris	... Wine sellers.

This includes bankers, money-lenders, traders, wholesale-dealers, &c. Baniya, a generic name, derived from Sanskrit *Vanij;* a merchant, applicable to almost all the trading castes throughout India. If a man trades in money rather than in commodities, he is commonly known as *mahajan* or banker; but a rich Baniya rather keeps a shop for the purpose of selling silver and gold coins, such as mohurs, &c. The women of these castes can hardly be found to assist their husbands in carrying on their work, except the Telis and Tilis, who generally sell oil and grains, &c., themselves.

108. *D.— Artizans including workers in—*

(1) Fabrics and dress stuffs	...	(1) Tantis	... Weavers.
		(2) Jugis	... Do.
(2) Food and drink	...	(1) Madaks	... Sweetmeat makers.
		(2) Hulwais	... Ditto.
		(3) Kuris	... Ditto.
		(4) Goalas	... Milkmen.
		(5) Sunris	... Wine sellers.
(3) Animal substance	...	(1) Sankaris	... Cutters of conch shells, &c.
(4) Vegetable substances	...	(1) Koiris	... Market gardeners, growing and selling all kinds of vegetables.
		(2) Kunjras	...
		(3) Chains	...
(5) Mineral substance	...	(1) Sonars	... Goldsmiths.
		(2) Kamars	... Blacksmiths.
		(3) Kansaris	... Makers of kansa and brass utensils.

Tanti and Jugi women generally assist the male members of their families by spinning threads, &c. Females of Madaks and Halwais carry on their shops sometimes themselves. Koiri and Kunjra women also sell all kinds of vegetables themselves.

109. *E.—Pastoral Groups.*

(1) Gareris. | (2) Goalas.

The large majority of Gareri caste find employment as shepherds, goatherds, or blanket weavers. It is possible that they may be an offshoot from the Goalas, differentiated by keeping sheep, and taking to the occupation of weaving. Goalas as a rule keep cows and calves besides their ordinary occupation of selling milk, butter, &c.

110. *F.—Hunting and Fishing Groups.*

(1) Mals. | (2) Binds.

Properly speaking, these people do not hunt wild animals nowadays, but catch birds, &c. Their women do not assist them in their industrial pursuits.

111. *G.—Serving Groups.*

(1) Dhanuks. | (3) Kahars.
(2) Kurmis. | (4) Bagdis.
(5) Chandals.

These are menial classes, generally employed in domestic service. Their women also earn money by daily labour, carrying loads, &c.

112. *H.—Unproductive Groups.*

(1) Actors and mimics, Bhar.
(2) Astrologers, Acharjyas and Dybajnas.
(3) Dancers and singers.
(4) Devotees.
(5) Genealogists and bards, Bhats.
(6) Jugglers, snake-charmers, &c., Mals.
(7) Musicians and ballad reciters, *Badyakars*.
(8) Tumblers and acrobats, *Bajikors*.

Head X.—Administrative.*

I.—Administration.

113. The general instructions issued by the Superintendent of Census Operations were strictly followed, except as follows:—

In the Jangipur subdivision all the houses were numbered in a mixed-up-way, irrespective of occupied and unoccupied ones. This is, the Subdivisional Officer says, because he was not furnished by my predecessor with any copy of the instructions at the time about the numbering of houses, but all the Subdivisional Officers were, I think, in the same position. The mistake was a bad one, and too serious to be rectified when I discovered it at my inspection of the Jangipur office. Again, Mr. Luson thought it well not to appoint the enumerators *by name* at the prescribed time (*vide* Census Superintendent's circular No. 12, dated 20th September 1890), but to send blank *parwanas* to Charge Superintendents, and even this was not done till the 8th December last I informed the Census Superintendent, by a demi-official, what trouble this occasioned us when the order to put numbers on houses came; and in future I would strongly advise *early* appointment of enumerators. Mr. Luson did not entrust the Subdivisional Officers with the arrangements for their respective subdivisions. They remained consequently uninformed of what was actually being done till the end of November last, when I discovered this and issued the necessary instructions, requesting them to take charge of census work within their respective jurisdictions. Had I continued this policy and attempted to do everything myself, I am confident the result would have been signal failure. Even as it was, the Subdivisional Officers and I had all our work cut out to finish operations in time. My predecessor also did not make over the census of the municipalities to the respective Chairmen. In the case of Lalbagh there was consequently great confusion of rural and urban areas. I requested the Chairmen to take charge as Superintendents of the census work on the 10th December last; but even so, there was a rush to get all finished in good time in at least one large municipality. The old census registers, A and B, of all the subdivisions had not been properly corrected, nor the new villages noted therein certified by a Deputy Magistrate as laid down in the Census Superintendent's circular No. 1, dated the 7th May 1890. I, therefore, thought it proper to send them back in the middle of December for resubmission, after making necessary corrections. At first there was a mistake made by numbering blocks serially according to each *Circle*, whereas the blocks of each *charge* (or *thana*) should have been serially numbered. Instructions were issued subsequently to Subdivisional Officers to see that the correct serial numbering was adopted. Again, as all the blocks were made up at the Sadar, without consultation with Subdivisional Officers or local knowledge, the result was that houses in villages which were not contiguous were sometimes formed into one block, when, perhaps, they were miles apart from each other. The blunder was only discovered when I made over the charge of the census to Subdivisional Officers, who ought, in my opinion, to be made the unit of administration, *from the beginning*, in any future census.

114. The definition of a village, as laid down in paragraph 2 of the Census Superintendent's Circular No. 10, dated the 30th July last, was observed, and the adjacent *tolahs*, *paras*, *pattis* and *mohullas* were ordinarily included with the central village. Only when these *tolahs*, *paras*, &c., were found to be large or at a considerable distance from the central village, they were regarded as separate villages. Practically an Indian "village" has never been yet defined.

115. The definition of a "house," in the second instruction to supervisors, was observed. When a house was inhabited by one family with its resident dependants, it bore one single number, but when different families living in separate mess occupied the same enclosure, different numbers were put on the buildings according to the number of separate families.

116. The size of the charge or sub-charge, except in the case of the Municipality, was conterminus with the area of the *thana* or out-post respectively.

117. Each charge or sub-charge was divided into Circles. The division was based chiefly on local advantages. Owing to the paucity of the number of intelligent persons fit for the post of a supervisor in the interior, the size of a Circle had to be enlarged in several places beyond the prescribed limit. The average size of a Circle in the Sadar Subdivision is ascertained to be about 5·8 square miles, that in the Lalbagh Subdivision 4·8 square miles, in Jangipur 7·5, and in the Kandi Subdivision 4·1 square miles.

118. The blocking was mainly done during the incumbency of my predecessor in office. The size of a block in the Sadar Subdivision may be roughly estimated to be ·31 square miles with an average about 40 houses In the Lalbagh Subdivision the size of a block was ·29 square miles with 35 houses, Jangipur ·23 square miles, with 37 houses, and Kandi Subdivision ·29 square miles, with 40 houses.

119. Houses were chiefly numbered with coal *tar* bought locally The amount paid by the office for purchase of chalk and *tar* to number houses has amounted to Rs. 121-6-3 up to

* *Vide* letter No. 72G, dated the 8th April 1891, from G. E. Manisty Esq., Officiating Collector of Murshidabad to the Superintendent of Census Operations, Bengal.

date. The actual expenditure on this account exceeded the said sum. In several instance the expense being trifling was not charged for by supervisors.

120. As regards the permanent numbering of houses, I would suggest that the houses in Municipalities might possibly be permanently numbered at the cost of the occupiers, usually; but in rural areas it would be quite impracticable.

II.—Agency.

121. The Charge and Sub-charge Superintendents of rural areas were all Police officers, except one rural Sub-Registrar, who was a Sub-charge Superintendent. In heavy criminal districts with too few Police, like Cuttack, this would not have been at all advisable, but here it did not very greatly interfere with Police work.

122. The supervisors were generally picked from the educated classes of the people; some were Honorary Magistrates and Local Board Members; and school masters, pleaders, high and responsible officers of local *zamindars*, and independent gentlemen were utilized for the work.

123. The enumerators belonged to different classes of people, and included *zamindar's* servants, collecting *panchayets*, village headmen, shop-keepers, post-masters; and, in the Municipality, Government clerks, *muharirs*, &c.

124. The duties in almost all cases were willingly undertaken by the supervisors and enumeratos, the prevalent idea being that when Government wanted the census to be done with the help of its subjects, it was the duty of the subjects to promptly respond to the call.

125. There were no prosecutions except of one enumerator. The Sub-divisional Officer of Lalbagh reported against him and I summoned him, but he worked well after this and has since been acquitted. The Jangipur Sub-divisional Officer also served the Municipal Vice-Chairman, as Supervisor, with a notice to show why he should not be prosecuted, but there was no trial. The Sub-divisional officer's conduct in this is now under enquiry.

126. The duty of supervisors and enumerators involved no appreciable pecuniary expenditure as a rule, and in most cases the supervisors belonged to a respectable class, and never thought of charging Government for travelling allowance.

127. There were no paid census officers employed in the district.

III.—Attitude of the people.

128. This being the third time that the census has taken place, the people have grown accustomed to it, and no absurd rumours were consequently in circulation.

IV.—The results.

129. The results were, I believe, undoubtedly successful. From the constant checking and careful scrutinizing of the entries made at the preliminary enumeration both by my Sub-divisional Officers and myself, I believe that the figures arrived at by this census are practically accurate on all important points. Columns 3 and 4 of the schedule, however, proved absolutely useless, as so many people do not themselves know their own "mantra," and the sub-division of castes gave needless trouble without any compensating advantage that I can see. The Kaibarttas and the Subarnabaniks wanted to make the census an opportunity by which their sub-castes might be known under different names from what they have been hitherto known. The Kaibarttas would not submit to be called *Halia or Chasi* and *Jalia* as laid down in the instructions. They wanted to be all classed under the appellation *Das* in column 4 of the schedule, as they considered it beneath their dignity to call themselves *Chasi* or *Jalia*.

130. The Subarnabaniks again wanted to be classed as *Vaisyas*.

131. The total population of the district during the present census is 12,44,407 against 12,26,790 in the previous census. There has been an increase in the population of *thanas* Suti and Shamsherganj in the Jangipur sub-division, which is attributable to the formation of *char* lands and the establishment of many new villages. There has been a decrease in *thanas* Roghunathganj (Jangipur) and Bhogwangolah (Lalbagh) owing to certain villages having been washed away by the river Pudma. The gradual decline in the commercial prosperity of Jiaganj and Baluchur in the Lalbagh Municipality, connected probably with the altered condition of the Murshidabad Nizamut family, explains the decrease in those *thanas*. The general increase represents merely the natural excess of births over deaths, supplemented perhaps, by migration from other parts.

132 In conclusion, I must record the zealous manner in which all my Sub-divisional Officers exerted themselves to make the census a success.

Abstraction and Tabulation.

133. It having been at first arranged to have the whole work of abstraction and tabulation completed within 100 days from its commencement, certain daily tasks on the different abstraction sheets were fixed by the Superintendent of Census Operations.

134. At the outset much difficulty was experienced by the abstracting clerks in finishing the allotted daily task in time, but, in proportion as they became trained to the work, this difficulty was overcome.

135. It would have saved much time and incorrect abstraction had the schedule books been examined and corrected before the commencement of the abstraction, instead of being

brought to the Inspector for correction during the operation of abstraction itself. It may easily be imagined that in many cases of doubtful entries the abstractors intentionally omitted to apply either to the Inspector or to the Census Officer for reference, lest they might lose time inso doing, and hence lose pay through being unable to finish their allotted daily task ·

136. The procedure adopted in the last census of having all the schedules examined and corrected before abstraction, seems to have been good, and one which might with advantage have been followed in the present census.

137. Sheets I and XI being the most important and intricate, it was very difficult for each clerk to make daily 1,666 entries from the schedules in the former, and 1,250 in the latter, and total them. A reader should have been allowed for sheet XI as for sheet I, and the tasks on them a little reduced.

138. There was no immediate check on the daily quality of the work performed by the clerks, unless and until the abstracted sheets were entered in the test slips and tested by the Inspector a week or more after. Had the abstracted sheets of one day been verified the next day by another batch of clerks, errors would have been detected at once. The clerks could then have been fined for wrong abstraction, and there might have been little or no cause for re-abstraction or adjustment. But under the existing arrangements the abstracting clerks, in order to finish their daily task and earn the day's wages in full, may have been tempted to count carelessly and enter inaccurate figures, in which case there was no immediate check. Though sheets V and VI were the easiest of all, there was no adequate check on them, even when the quality of the work was tested by means of test slips, as the column in these test slips showed only the total number of males and females.

139. Abstraction took nearly four months to complete. The quality of the work for the most part was inferior, inasmuch as it was found on test that several sheets were more or less defective This caused much reabstraction and adjustment. If the abstraction had been allowed to continue till the close of September, the tasks on all the sheets reduced, and the quality of the work tested then and there by another batch of clerks, there would have been increased accuracy in the work.

140. Though the "dotting system" was introduced and universally adopted, it had, I think very little effect in establishing accuracy, as the clerks who verified the work were those who made the abstraction.

141. The pay of the abstractors should have been higher, as good and intelligent men were not available at the salary offered. Under instructions from the Census Superintendent, the abstracting clerks for the most part were also enumerators, and they were, except in the four municipalities and a few populous villages, for the most part only half-educated. Enumerators in the municipalities being either Government servants, schoolmasters, muktears, or men of like classes, they did not care to take service in the Census Department, and consequently the half-educated village enumerators had to be employed.

142. The form of the abstraction sheets was perfect and left no room for criticism, except for the fact that it would have been more convenient had more space been left between the lines in sheet XI. The R forms also might with advantage have been larger and written in the vernacular of the district, for the R slip clerk made mistakes in identifying the names of castes, thereby causing trouble and inconvenience in the process of tabulation. It is needless to add that these mistakes were obviated as much as possible by careful explanations to the clerks.

143. The arrangement by which the test slips were to be filled in daily by the Inspector himself, and kept *pari passu* with the abstraction, caused that officer too much work, and consequently test slip clerks were entertained at the rate of 1 for every 23 abstractors. The test slip forms were perfect in every respect, and of great use in correcting mistakes made and in the preparation of the abstraction sheets for the purposes of tabulation.

144. The limit of adjustment should, I think, have been from 2 to 3 per cent., instead of 1 per cent.

145. Tabulation took nearly seven months to finish in this district. The tasks in the case of some registers were high, *e.g.*, a tabulator could hardly finish the allotted daily task in Registers I, III, IV and V, VIA, VIB or C, and total them unaided during the six working hours.

146. There was not the slightest defect noticed in any of the tabulation register forms.

147. The suggestions made in paragraph 3 of the Superintendent's Circular No 98, dated 6th January 1892, viz. to employ the whole staff at first on the simplest abstraction sheets (IV, V, VI, and VII), and then on the more difficult (II, III and IX), and finally the most intricate (I and XI), have my approval. I would suggest that the test slips should be bound in *thana* books and steadily filled up as each sheet was completed, thus leaving no margin for error either in re-abstraction or adjustment; and that the pay of the clerks should have been, say, Rs. 20 a month, of which one-fourth should be withheld till the work was found accurate on test.

S. M. W.—Reg. No. 6357J—90—18-8-96.